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Subject: HAUSA WEBSITE (WA TAKARDAR ODAR GADO ZAMA AIKATA?) Whose Will Be Done Page 4 (COPY PASTE) 27 MAY 2022

Date: Fri, May 27, 2022 8:16 am

Sauran Muhimmanci Da Albarkatun

Kuma 'Wa Takardar Odar Gado Zama Aikata?', akwai wasu da kyau kwarai albarkatun samuwa ga zurfin tunani da Author sosai bada shawarar a kasa. Duk da yake wadannan kayan suke a cikin harshen turanci a can kuma za ta zama fice wadanda ba Turanci littattafai da links a kan irin wannan batutuwa da masu karatu na 'Wa Takardar Odar Gado Zama Aikata?' ana karfafa gwiwar neman fitar da raba tare da Marubucin.

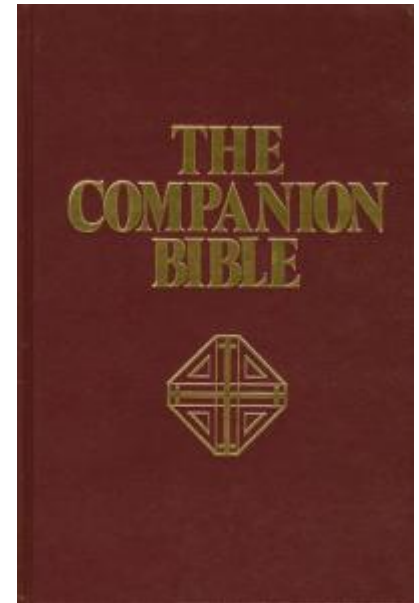
The Fire That Consumes ('Da Wutã Cewa Jan')



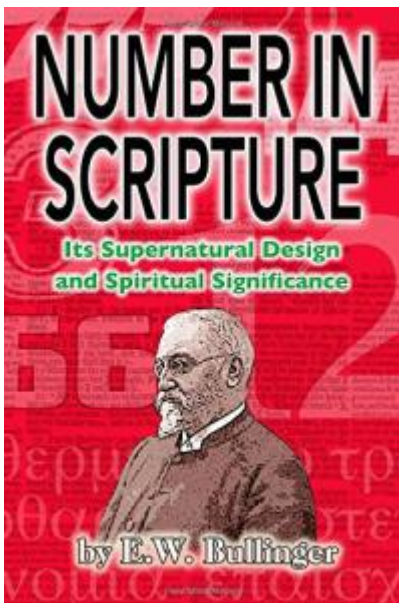
Har ila yau, rubuta wani lauya, '[Da Wutã Cewa Jan](#)' sigar m nazarin batun 'Jahannama' da kuma 'Karshe Azãba' wanda ke kan jahilci wa'azi a tsawon shekaru, daga addini wa'azin. Batun ga abin da yake 'Madawwami' an sake kimanta a matsayin su ne batutuwa na 'Jahannama' da kuma 'iyãma'. Edward Fudge ne ma'ana da kuma na sosai a wannan aiki wanda duk tunanin mutane za su sha'awan da godiya.

The Companion Bible ('Da Abokin Na Da Littafi Mai Tsarki')

Babban binciken bayanin kula tare Sarkin James Littafi Mai Tsarki da rubutu da shafuka da m da m m cikin '[Da Abokin Na Da Littafi Mai Tsarki](#)'. A **BIYAR—BA UKU—GICCIYE** bincike (ma'ana a gare ni) da kuma **M BIYAR CROSSES A KAN D — A COCI NE MUSAMMAN M** da kuma ci gaba da yi mamaki da yawa suka yi karanta wannan abu. (Har ila yau, m manufar 'dispensations' / 'gwamnatocin' a cikin Littafi Mai Tsarki.) Mafi yawa daga cikin littattafai na shafuka ba a koyarwa a majami'u wanda yake shi ne tausayi da aka ba da EW Bullinger wani m masanin suka blazed wani sawu ga wadanda suka yi tunanin game da abin da Littafi Mai Tsarki ya ce maimakon makãho mai hakar rijiya zuwa addini akidarsu.



Number In Scripture ('Lambar A Littafi Mai Tsarki')



Lokaci bayan lokaci, da bincike na kimiyya da lissafi a cikin mu duniya ya tabbatar da alamu, Tsarin, da kuma zane. Ba tare da lambobin zai zama da wuya a aika roka zuwa wata ko samar da magunguna domin taimakawa marasa lafiya. ba tare da lambobin gudun iyaka a kan zirga-zirga kwarara da kuma sadarwa a tsakanin kwakwalwa zai fi yiwuwa ba mu da wata duniyar da zamani rayuwa (da kuma amfanin) ba zai wanzu. Haka kuma, yin amfani da ma'ana a baya lambobi a ko'ina cikin duniya kuma wannan duniyar tamu shafi zama kanta da kuma '[Lambar A Littafi Mai Tsarki](#)' (kuma a Kindle) ya buɗe fahimtar zane da kuma manufa ta mai madalla Mahalicci.

Sharhin, An 'Dauko (5 Gicciye—BA 3) 'Da Abokin Na Da Littafi Mai Tsarki'

'Batar da ta al'ada da kuma jahilci da Littafi a kan wani bangare na na da painters, shi ne janar imani cewa biyu kawai aka gicciye tare da Ubangiji. Amma Littafi ba ya ce haka. Shi ya furta cewa, akwai biyu 'barayi' (Girkanci: 'lestai' = 'yan fashi, Matta 27:38; Markus 15:27); da kuma cewa akwai biyu 'mazambatan nan' (Girkanci: 'kakouryoi', Luka 23:32).

Haka kuma an rubuta cewa duka 'yan fashi da reviled Shi (Mat. 27:44; Markus 15:32); yayin da a Luka 23:39 daya kadai a cikin mazambatan nan 'bakar magana da shi', da kuma 'da sauran tsawata masa' ga yin haka (aya 40). Kuma dā lalle an biyu kawai, wannan shi ne ainihin sābā wa jūnamai. kuma babu wani, ga guda biyu mazambatan nan da aka 'jagoranci da Shi da za a kashe shi' (Luka 23:32), da kuma lōkacin da aka zo akan,

'su' to, kuma akwai 'gicciye shi da kuma cikin mazambatan nan, daya a dama da sauran gefen hagu' (aya 33).

Amma dayan ya sābā wa jūnamai ne bisa ga Matiyu, cewa bayan rabuwar da tufafinsu, kuma bayan 'zaune da su duba shi a can', da 'DAGA BAYA' kasance a can biyu 'yan fashi gicciye tare da shi, 'daya a hannun dama da kuma sauran a kan hagu' (Matiyu 27:38; Markus 15:27). Biyu mazambatan nan ya riga an 'ya jagoranci tare da shi' kuma aka gicciye sabili da haka 'da Shi', kuma kafin nan biyu 'yan fashi da aka kawo.

Na farko biyu (mazambatan nan) da aka 'jagoranci da Shi' da aka sanya daya a kan ko dai gefen. Lokacin da wasu biyu ('yan fashi) aka kawo, da yawa daga baya, da suka kasance sunā kuma kamar wancan sanya. sabōda haka, akwai biyu (daya daga kowane) a kan ko dai gefen, kuma Ubangijin a tsakiyar. Cikin mazambatan nan kasance haka da ya fi kusa, kuma kasancewa a cikin su iya magana da juna mafi alhēri, kuma daya tare da Ubangiji, kamar yadda aka rubuta (Luka 23: 39-43).

John na rikodin ya tabbatar da wannan, domin ya yi magana ne kawai na sa, kuma ba da lokaci. Ya yi magana, kullum na gaskiya: 'inda suka gicciye shi, da kuma da Shi sauransu, biyu a kan wannan gefe, da kuma cewa gefe, da kuma Yesu a tsakiyar' (Yohanna 19: 8). A Ruya ta Yohanna 22: 2 muna da wannan magana a cikin Girkanci ('enteuthen kai enteuthen'), wanda aka sanya daidai 'a ko dai gefen'. Don haka ya kamata a sanya a nan: 'da kuma a wurinSa wasu, a kan ko dai gefen'.

Amma John kara jihohin (Yahaya 19: 32-33): 'sai ya zo da sojoji da birki kafafu na farko, da na sauran da aka gicciye tare da Shi. To, a lōkacin da suka je (Girkanci = wanda ya jē) ga Yesu, ya ga cewa ya kasance matacce riga, suka birki ba da kafafu.' Ya kasance can biyu kawai (daya a kan ko dai gefen) da sojoji dā ba su zo ga Ubangiji, amma dā sun wuce Shi, sa'an nan kuma ya juya da baya sake. Amma da suka zo zuwa gare Shi a bāyan sun karya kafafu na farko guda biyu.

Akwai kalmomi biyu kasance daga cikin 'wasu' da kuma 'wasu' a cikin Yohanna 19:32 da Luka 23:32 (Dubi shafi ta 124.1 A 'Da Abokin Na Da Littafi Mai Tsarki'). A cikin tsohon nassi muka karanta, 'da suka birki kafafu na farko da na sauran.' A nan Girkanci ne 'allos' wanda shine wasu (na biyu) na biyu a lōkacin da akwai mafi (duba Matiyu 10:23; 25:16, 17, 20; 27:61; 28: 1; Yohanna 18:15, 16; 20: 2, 4, 8; Ru'ya ta Yohanna 17:10).

A cikin na karshen nassi (Luka 23:32) magana ne 'heteros' = daban-daban (Dubi shafi ta 124.2 'Da Abokin Na Da Littafi Mai Tsarki'): 'da sauransu Har ila yau, biyu anā jagoranci da Shi.' Wadannan su daban-daban (* 1) daga gare Shi, a wurinSa, da aka kai, ba daban-daban daga juna; lalle ne, sunā 'a daidai wannan hukunci', da kuma 'ādalci', yayin da ya 'yi kome ba sāmi' (ayoyi 40-41).

Daga wannan shaida, sabili da haka, ya bayyana sarai cewa akwai huɗu, 'wasu' gicciye tare da Ubangiji. kuma ta haka ne, a daya hannun, babu 'discrepancies', kamar yadda ake zargin. yayin da, a daya bangaren, kowace kalma da kowane magana, a cikin Girkanci, samun (da kuma bada) da kansa ainihin darajar, da cikakken muhimmanci.

Don nuna cewa mu ba tare da shaida, ko da daga hadisin, muna iya bayyana cewa akwai 'akan' yin riya a Ploubezere kusa Lannion, a cikin côtes-du-Nord, Bretagne, da aka sani da Les Cinq Croix ('Da Biyar Crosses'). Akwai wani babban giciye, a tsakiyar, tare da hudu kananan wadanda, biyu a kan ko dai gefen. Za'a iya samun wasu lokutta daga abin da ba mu ji.

'A cikin Roman Katolika coci ... bagaden slab ko' tebur 'kadai ne tsarkake, kuma a cikin alamar wannan suna yanka a cikin sama surface biyar Girkanci crosses, daya a tsakiyar da kuma daya a kowace kusurwa ... amma tarihi na asalin da kuma ci gaban da wannan yi ba a cika yi aiki daga' ('Encyclopedia Britanica', 11th (Cambridge) edition, juz'i na i, pp. 762, 763). Wannan aiki na iya yiwu a yi bayani da batun wannan shafi ta.



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IDEAS ON HOW TO OBTAIN FOOD RESOURCES DURING HARD TIMES

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[2] And the word of the Lord came unto him, saying, [3] Get you hence, and turn you eastward, and hide yourself by the brook Cherith, that is before Jordan. [4] And it shall be, that you shall drink of the brook; and I have commanded the ravens to feed you there. [5] So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. [6] And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook (1 Kings 17: 2-6 KJV)



John The Baptist ate locusts/ grasshoppers (Mark 1:6 KJV) & grasshoppers are the only edible (& highly nutritious) insects permitted to be eaten by Believers in the Old Testament: [22] Even these of them you may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. (Leviticus 11: KJV). Over 2.5 BILLION people around the world currently eat edible insects including grasshoppers/ locusts. Got a recipe for cooking these delicious creatures? HERE ARE SOME RECIPES AT THIS LINK [PLEASE ALSO CHECK & NOTE THAT THERE ARE SOME SPECIES OF GRASSHOPPERS TO AVOID]. ENJOY!!

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Gida

Jima'i & samun 'ya'ya bayan wannan rayuwa & sauran littattafai da marubucin

Da Ban Sha'awa Sosai Mamaki

Albarkatun

2014 & Duniya

STUDY NOTES FOR PRINTOUTS: